


St. Therese Catholic Church


Church History
Fr. Leonard Andrie

May 3, 2022

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Epic: Timeline Bookmark (12 Periods – Color Coded)

| | | | | | | |
|---|---|---|--|---|---|---|
| WEAK LEADERS & SCHISM Black: Dark Time of the Church | PROTESTORS & DEFENDERS Orange: William of Orange | THE CATHOLIC REFORMATION Gold: Holy Saints Reform the Church | REVOLUTIONS & MODERNISM Gray: Clouds of Industry & Intellectual Confusion | A WORLD AT WAR Bright Red: Color of Fascism and Communism | THE NEW SPRINGTIME Bright Green: The Springtime of Renewal | THE THRESHOLD OF HOPE Marian Blue: Pope John Paul II & Mary Our Lady of Hope |
| 1300–1499 | 1500–1544 | 1545–1699 | 1700–1913 | 1914–1957 | 1958–1977 | 1978–Present |
| Visigne (1311–1312) Constance (1414–1418) Florence (1431–1445) | Lateran V (1512–1517) | Trent (1545–1563) | Vatican I (1869–1870) | | Vatican II (1962–1965) | |
|  | MUSTARD SEED Mustard Yellow: Parable of the Kingdom of God [Mt. 4:30 – 32] | PERSECUTION Dark Red: Blood of the Martyrs | CONVERSION & COUNCILS White: Empire Clothed White in Christ | MISSIONARIES & THE EMPEROR Purple: Royalty of the Holy Roman Emperor | CRUSADERS & SCHOLARS Navy Blue: Color of France: Land of Crusaders | |
| | 33–99 | 100–312 | 313–499 | 500–999 | 1000–1299 | |
| | | | Nicaea I (325) Constantinople I (381) Ephesus (431) Chalcedon (451) | Constantinople II (553) Constantinople III (680) Nicaea II (787) Constantinople IV (869) | Lateran I (1122) Lateran II (1139) Lateran III (1179) Lateran IV (1215) Lyons I (1245) Lyons II (1274) | |

<https://ascensionpress.com/products/epic-a-journey-through-church-history-timeline-bookmark>

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Revolutions and Modernism

- Read chapter 9 (pages 469 - 492)
- The Galileo Affair
- The Enlightenment
- The French Revolution
- Napoleon Bonaparte
- Industrial Revolution
- Modernism



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Faith and Science

- In the 17th and 18th century, the world moves away the age of faith to the age of reason. The world is becomes more centered on reason and science.
- Previous to this time, people's vision was turned upward toward God (e.g., Gothic Cathedral). As we will see, there is a significant shift from an upward gaze to downward gaze, i.e., man begins to look at himself.
- Key: In the the 17th and 18th centuries we, see a God-centered society moving toward a man-centered society.

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Faith and Science

- The main question becomes, "What explains reality, faith or science?" Church argues that faith and science are complementary. Faith and science are not incompatible, but each must be comprehended within its respective area (470).
- Faith is concerned with the truths of divine revelation, which are metaphysical – that is, beyond physics – whereas science is concerned with observations of the material world (470 – 471).
- **Key:** Faith and science are aspects of one truth, they cannot contradict each other (471).

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Faith and Science

- **Theology:** Seeks to understand what and why.
- **Biology:** Seeks to understand the how and when
- Theology answers questions such as: "Why do we exist?" or "What is the purpose of life?" Science answers questions such as "When did life begin?" or "How has life evolved over time?" Understood properly, theology and science complement each other.
- Problems begin when science and theology try to answer questions outside their discipline and therefore, their competence.

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The Galileo Affair

- Galileo Galilei (1564 – 1642) and the "Galileo Affair" is one of the most misunderstood and mischaracterized episodes in Church history (471).
- Nicholas Copernicus (1473 – 1543) put forth his theory that the earth revolves around the sun (heliocentrism), which was well received by Pope Clement VII (472).
- Copernicus' theory was well received in Catholic circles, but not in Protestant ones. His theory found some supporters, but most scientists did not accept it, because the prevailing scientific thought accepted the Aristotelian-Ptolemaic geocentric view of the universe (472).

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The Galileo Affair

- Galileo holds to Copernicus' theory, but it was not scientifically proven at the time of Galileo. The theory was not proven until 1838 by Friedrich Wilhelm Bessel (473).
- There was debate around the theory at the time of Galileo. Some argued that the theory of heliocentrism (sun-center) was contrary to Sacred Scripture – an interpretation in Joshua that holds to the old view (Josh. 10:12-14).
- The Inquisition discussed the Copernican theory on Feb. 26, 1616, and said that it was not contrary to Scripture, but opposed to the faith according to the consensus of learned theologians. Galileo could not teach it, but research it (475).

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The Galileo Affair

- Galileo listened to the Inquisition's decision for eight years. However, in 1629 he began work on a new book *Dialogue Concerning the Two Chief World Systems* (475).
- In his book, three philosophers debate the Aristotelian (earth center) and Copernican (sun center) theories. The book was published in 1632 with 1,000 copies.
- Galileo was summoned before the Inquisition where he was questioned. His book was put on the index of banned books for 200 years.

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The Galileo Affair

- Galileo was required to recant his teaching, which he did. He was placed under house arrest for three years. He continued to make scientific observations for the rest of his life and died at age 77 in 1642.
- Pope John Paul II established a commission to look at the Galileo affair. In 1992, the commission said the Church's judgment was understandable for the age, but an error of judgment (e.g., Copernican theory would undermine Catholic tradition). The Inquisition was involved in the discipline of science, but did not have the competence. In short, it is a good lesson that theology and science must respect each other's disciplines (477).

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The “Enlightenment”

- After religious wars between Catholics and Protestants in Europe for roughly 100 years (1550 – 1650) which seemed to offer no easy resolution, a new sentiment grew that society could be founded something other than religious dogma to avoid a lot of warfare.
- New thinkers came on the scene with a progression of ideas emerged asking whether it possible to discard the old accepted authorities (like Copernicus and Galileo did for science) and look at how human society is structured through a new lens to find solutions to human problems through reason (rationalism). The goal was to create a society that would minimize human suffering and would be beneficial for everybody (Sargent).

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The “Enlightenment”

- Term used by Immanuel Kant (1724 – 1804) to describe humanity’s coming of age from a stage of infancy.
- The Enlightenment was an intellectual and philosophical movement (centered in France) that began in the latter part of the 16th century and lasted into the 18th century.
- Historically, the Catholic position understood philosophy as the second highest science behind theology. Whereas theology was a study of God and all that He revealed, philosophy (love of wisdom) observes the reality to better understand and explain it. It’s object is truth (conformity of your mind with reality).

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The "Enlightenment"

- Enlightened thinkers (Denis Diderot, David Hume, Immanuel Kant, Jean-Jacques Rousseau, Montesquieu, and Voltaire) become preoccupied with knowledge and begin the question, "How do we know we know anything?" (478).
- René Descartes, a French philosopher and the father of modern philosophy, puts philosophy on the path to skepticism.
- Philosophers began doubting everything, throwing into question existence. How do we know we exist? Descartes says the only certainty among all doubt is that I am thinking. He famously says, "I think; therefore I am"). For Descartes, if I am thinking, then I must exist (479).

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The "Enlightenment"

- Enlightened thinkers believed that humanity no longer needed to depend on others, including an alleged revelation of God. Instead, human beings can realize their own understanding to comprehend the universe and not have to rely on the tutelage of others.
- During this time, every human authority and tradition was open to critical examination by everyone. A new lens was used to look at things whereby previously held basic assumptions and beliefs were questioned.
- The goal was to rely on human reason alone (rationalism) to think through problems to create a better society and minimize suffering.

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The “Enlightenment”

- Biblically, after transgressing the God’s commandment not to eat from the tree of the knowledge of good and evil, Scripture says, “*Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made loincloths for themselves*” (Gn. 3:7).
- Traditionally, the Church understood the “opening of the eyes” and as a loss of vision. Adam and Eve no longer see each other in innocence, vulnerability, and divine love.
- Enlightened philosophers bring a fresh interpretation and this is a symbol of humanity’s “eyes being opened” (light) whereby we can structure a society and create a new morality of good and evil on our own, i.e., apart from God.

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The “Enlightenment”

- John Paul II wrote a book called *Memory and Identity* in 2005 wherein he reflected on what happened in philosophy during the time of the Enlightenment. He provides a summary of its effect on the Church and society as a whole.
 - *The entire drama of salvation history had disappeared as far as the Enlightenment was concerned. Man remained alone: Alone as creator of his own history and his own civilization; alone as one who decides what is good and what is bad; as one who would exist and operate even if there were no God.*
- **Key:** The Enlightenment moves Europe away from God, the Church, and objective truth. Man will focus on himself.

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Three-Point Plan

- Enlightened thinkers needed a plan if they were going to fundamentally change how European society thinks and sever it from 1,800 years of its history and memory, including the Catholic Church that created and upheld it.
- First, they knew that they had take over the educational system. Revolutions, if they will be successful, must bring the educational system under its wings.
- Voltaire, a major proponent of the Enlightenment and fierce opponent of the Catholic Church, advocated that the Jesuits be suppressed. The Jesuits were seen as the main obstacle to the new anti-Christian movement.

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Three-Point Plan

- One of the main apostolates for Jesuits was their work in universities. They had an extensive educational system: 23,000 Jesuits operating 670 colleges and 176 seminaries throughout Europe (479).
- Voltaire reasoned that if you could suppress the Jesuits and their educational system, then the Church would follow 20 years later (480).
- Ironically, he made this claim in 1773 and the Catholic Church was outlawed in France in 1793.

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Three-Point Plan

- Second, Enlightened thinkers argued that Jesuits were an obstacle to the central authority of the State. Somewhat akin to William Cecil's shrewd move in England, they argued the State must get rid of any group that is obedient to a foreign power, i.e., the Holy Father.
- In 1761, *Parlement* issued a decree banning French subjects from entering the Society, banning the Jesuits from teaching theology, and prohibiting attendance at Jesuit-run schools (480).
- In 1764, King Louis XV expelled the Jesuits from France.

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Three-Point Plan

- In 1767, the Jesuits were expelled from Spain and all their colonial territories. 6,000 Jesuits had to flee from Spain and 2,500 from their colonial territories.
- Through political maneuvering, Enlightened thinkers pressured Pope Clement XIV to suppress the Society of Jesus in 1773. His decision is sometimes referred to as "the papacy's most shameful hour" (480).
- The Jesuits were suppressed for 41 years, until Pope Pius VII brought them back in 1814. Suppression of the Jesuits contributed further to Enlightened ideas.

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Three-Point Plan

- Third, Enlightened thinkers adopt Christian language and ideas and redefine and repurpose it for their own ends.

| Christian | Enlightenment |
|---|---|
| Evil is the result of sin and rebellion, which is cured by repentance and forgiveness | Evil is the result a lack in society, culture, or science. In other words, we can fix it! |
| Divides the world into good and evil, which exists in all of us. Final judgment is not until the coming of Christ wherein our Lord makes all things right (new heaven / earth). | We are good, our enemies are evil and need to be eradicated. Good (enlightened) are on side of progress, while evil (unenlightened) are ignorant and reactionaries. |
| Heaven is eternal communion with the Trinity, B.V.M., and saints. | Heaven can exist here, i.e., the perfection of man and society. |

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Sorting out the Good

- Many of the ideas of the Enlightenment have merit. After all, the United States is the ultimate expression of the Enlightenment summarizing the movement's ideals with two critically-important documents:
 - **The Declaration of Independence:** There are natural laws that everyone must follow and people have the rights to life, liberty, and the pursuit of happiness
 - **The U.S. Constitution:** Took the political ideals of the Enlightenment, including religious freedom, and said government must follow this.

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Sorting out the Good

- The questions for Christians was how to sort out the good bits from the very large amounts of dross. What are authentic developments of true ideas, and what are corruptions or simple errors? The Church wrestled with this huge question.
- On the one hand, there are those who want to cancel out the Enlightenment (it's all bad). This is both unwise and doomed to fail and short-sighted. On the other hand, there are Christians who want to embrace the fundamental terrain of the Enlightenment. This would be the destruction of Christianity.
- **Key:** How to maintain continuity with the great Christian tradition in all significant matters, while accommodating certain aspects of the Enlightenment as genuine Christian developments that need proper context in which to flourish.

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The French Revolution

- The French Revolution (1789 – 1799) is the great cultural and religious event of the modern age. It was a political revolution, certainly, but so much more. It was an anthropological revolution as well; an attempt to re-make human society.
- This watershed event of the modern era was the ultimate expression of the Enlightenment – to bring about a society separate from the Church or a society that doesn't recognize the Church, including its own cultural and historical roots.
- France's aid to America in its revolution for independence from England was costly and ran the nation into debt from which it could not recover. In 1789, things came to head with a financial crisis (484).

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The French Revolution

- Enemies of the Church believed the crisis could be solved by appropriating the wealth and property of the Church, as had been done in the Protestant nations in Europe (484).
- King Louis XVI (r. 1774 – 1792), a devout Catholic but afflicted with chronic indecisions, clashed regularly with powerful and wealthy nobility (484).
- Marie Antoinette, King's Louis XVI's wife of almost 20 years, had moved from Austria to France to marry Louis at age 16.
- Anti-Catholic historians invented the story wherein she said, "Let them eat cake" when hearing that the starving people of Paris had no bread to eat (485).

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The French Revolution

- On July 14, 1789, revolutionaries in Paris stormed the Bastille, a symbol of King Louis XVI's autocratic and dictatorial power. The Bastille was a medieval fortress turned royal prison.
- They hoped to free lots of prisoners, but in reality, they found seven prisoners: four were forgers, one for incest, and two others were insane (one who thought he was God).
- In 1789, the royal family was captured and put in captivity. In 1792, the monarchy was officially abolished (486).
- During the king's captivity, the total dismantling of the Church in France began (486).

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Storming of the Bastille – July 14, 1789



<https://greyhistory.com/bastille-day-bonus-episode-the-prisoner-of-paris/>

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The French Revolution

- On July 12, 1790, the revolutionary government assumed control of the Church, citizens elected their bishops, diocesan boundaries were redrawn to match their civil jurisdictions, parishes were closed, and clergy were considered employees of the state (486).
- French clergy were required to take an oath of fidelity to the government, a scene reminiscent of King Henry VIII's England.
- In England, 299 bishops sided with King Henry and only John Fisher opposed. However, the overwhelming majority of French bishops refused (6 took the oath to the government), and only 24 percent of priests took the oath (486 – 487).

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The French Revolution

- In 1792, the Reign of Terror began where Madame Guillotine was established and revolutionaries began to execute any and all who crossed their paths.
- In September 1792, radicals went on a killing spree that saw hundreds of bishops, priests, and religious murdered in a day for refusing to take the oath required in the Civil Constitution of the Clergy. Eventually, over a 1,000 people were killed that month (487).
- In January 1793, King Louis XVI was killed. Nine months later, Marie Antionette was paraded through the streets of Paris in front of 30,000 people, and beheaded by the guillotine (487).

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The French Revolution

- The revolutionaries embark on a severe persecution of the Church and on a process of complete de-Christianization of France ridding it of its Catholic culture and history (487).
- They change the Gregorian calendar (which we use today) of a seven day week to a “calendar of reason” to a ten-day week. They also change the names of the days of the week. The goal was to abolish Sunday as a day of worship (487).
- They turned churches into “temples of reason.” A prostitute was brought to the Cathedral of Notre Dame and placed on the altar and crowned the “Goddess of Reason” (487).

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The French Revolution

- The State issues a cult of reason, cult of nature, and a cult of the State. The goal is to move away from the worship of God to the worship of the State. In the 20th century, we will see new regimes also promoting the Cult of the State.
- By 1792, it is estimated that half the clergy of France were gone. They had either been executed, fled, or left the faith.
- During the Reign of Terror, there were no ordinations. The Church in France was severely weakened.
- The Reign of Terror comes to an end when martyrdom 16 Carmelite Nuns offered themselves as holocaust victims.

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The French Revolution

- In 1794, the Carmelite Martyrs of Compiègne were arrested, sent to Paris, convicted, and sentenced to death by the guillotine. Though condemned to the guillotine, one witness describes it as though they were going to a wedding.
- Ten days later, the Reign of Terror ended when one of its chief architects, Maximilien Robespierre, was killed (488).



<https://reflectionsonthesacredliturgy.com/2017/07/17/the-blessed-carmelite-martyrs-of-compiègne/>

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The French Revolution

- It is estimated that during the Reign of Terror in France, about 20,000 people were killed by the guillotine.
- This was a time of great destruction and death, where the eldest daughter of the Church rips herself away from her foundation. The French Revolution caused ramifications all throughout Europe.
- **Key:** History teaches us again and again that every path leads somewhere. The Revolution was not originally anti-Christian in intention, but over time it became more hostile to the Church, eventually leading to the closing of churches and the spilling of blood unlike Europe had ever seen.

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Napoleon Bonaparte

- The Directory was established in 1796 to bring some semblance of organized government once again in France (488).
- When riots broke out in Paris, the Directory called a young artillery officer named Napoleon Bonaparte to restore order. He used canons on the mobs.
- Napoleon was made a full general, commander of the army of the interior at age 26.



<https://pxels.com/featured/the-emperor-napoleon-kuleries-palace-jacques-louis-david.html>

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Napoleon Bonaparte

- A year later, Napoleon was on his way to ultimate power in France. He led a successful military campaign in Italy where he arrested Pope Pius VI, declaring him to be “Pius the Last,” and brought him to France, where he died in captivity (489).
- Napoleon gave a surprising speech in Milan wherein he welcomed the return of the Church in France, saying, “I am sure the Catholic religion is the only religion that can make a stable community happy. France has had her eyes opened through suffering, and has seen that the Catholic religion is the single anchor amid the storm. Tell the pope that I want to make him a present of thirty million Frenchmen” (489).

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Napoleon Bonaparte

- Napoleon allowed the Church in France to exist, but he wanted to control the Church by nominating bishops (with papal confirmation).
- Clergy were required to take an oath of allegiance to the state and were supported by governmental revenue. All Church land confiscated during the revolution remained the property of the state (489).
- Pope Pius VII traveled to France in 1804 to witness the coronation of Napoleon and Josephine as emperor and empress of France (489).

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Napoleon Bonaparte

- Napoleon wanted to be a king. On December 2, 1804, a half million spectators lined the streets.
- The Cathedral of Notre Dame was decorated like a Roman temple. The pope's presence gave everything a "sacred air."
- Confidently, Napoleon lifted the imperial crown and brought it to rest on his own head.



<https://www.etsy.com/no-en/listing/642019866/napoleon-bonaparte-custom-pet-portraits>

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Napoleon Bonaparte

- Eventually, Napoleon annexes the Papal States to the French Empire, for which he was excommunicated. Napoleon kidnapped the pope and brought him to France, where he kept the pope in exile for six years.
- Pope Pius VII returned to Rome on May 24, 1814, after an allied army defeated Napoleon and exiled him to the island of Elba in 1814 (489).
- Napoleon escaped his exile on Elba and returned to France for 100 days. After losing the battle of Waterloo on June 18, 1815, Napoleon was exiled to the island of St. Helena (490).

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Napoleon Bonaparte

Napoleon's Tomb

- Napoleon's remains were brought back from St. Helena in 1840.
- His remains are at Les Invalides in Paris



<https://joyofmuseums.com/museums/europe/france-museums/paris-museums/les-invalides/tomb-of-napoleon/>

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Industrial Revolution

- The industrial Revolution was a significant societal transformation that occurred in the nineteenth century. European society changed from a primarily agrarian to urban culture, which impacted traditional family life (490).
- In 1700, the population of Europe as 110 million, and by the end of the century, that number nearly doubled to 190 million (490).
- England became the first urbanized country; in 1851, 38 percent of the population lived in cities of over 5,000 people (490).
- The Church adapted to meet the spiritual needs of the new urbanized civilization (490).

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Modernism

- Along with significant societal changes, a theological revolution called Modernism waged a pernicious campaign of heresy within the Church (491).
- According to Modernism, religion is essentially a matter of experience, personal and collective. There is no objective revelation of God to the human race, on which Christianity is finally based, nor any reasonable grounds for credibility in the Christian faith, based on miracles or the testimony of history (Hardon, Modern Catholic Dictionary).
- Faith is from within, a “feeling for the divine” that cannot be expressed in words or doctrinal propositions.

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Modernism

- With the scientific revolution and the strong emphasis on reason and scientific facts, religion became even more privatized and was in danger of becoming irrelevant. This was troublesome, however, given that human beings are by nature religious beings, i.e., we have a religious instinct (e.g., we are inherently built for relationship and worship of God).
- Hence, proponents of Modernism believed that they had found a solution to the religion-science tension by re-defining religion as rooted in *sentimentality* (experience and feelings) and *moral living* and not as a discipline delivering truths about God and the world He created and guides. For Modernists, then, a new focus on “religious experience” will save religion.

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Modernism

- In reality, Modernism was a “wholesale assault upon the fundamentals of the Faith – upon the very existence of the Faith” (491).
- Modernism was a new heresy that attacked the Faith from within, seeking to change not the teachings of the Faith but how those teachings were understood (491).
- Modernism infiltrated Scriptural scholarship by attacking the supernatural aspects (miracles), instead providing natural explanations for them. For example, Moses and the Israelites walked through the Red Sea, but it was because of winds or low tides. Jesus fed the 5,000 by teaching the Jews to share.

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Modernism

- Some characteristics of Modernism include:
 - **Atheistic or Deistic Disposition:** He or she ultimately questions whether Jesus was God or even if there is God capable of performing miracles
 - **No God-given objective truth:** Denies God’s revelation to the human race and/or the credibility of the Christian faith
 - **No public role of the Church in public life:** Given that faith is an inner experience, modernists embrace the “naked public square.” God has no place in public discourse as faith is only a private affair.

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Modernism

- If a society embraces Modernism, the following are its fruits:
 - **Loss of Self Control:** With no God-given objective truth, human beings decide for themselves what is good and evil resulting in enslavement to the passions
 - **Loss of authentic reason:** The ability to reason through an argument, through logic, and rhetoric; arguments no longer centered on truths, but on emotions.
 - **Shaky Foundation:** A society that creates its own morality has no firm foundation; it is in danger of chaos and collapse.

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Modernism

- John Paul II comments in *Memory and Identity* (2005):
 - “If man can decide by himself without God what is good and what is bad, he can also determine that a group of people is to be annihilated.”
- **Key:** We will see this in our next time period wherein a country that will embrace the modernistic notion of life and move completely away from the Christian foundation of Europe embarks on a total annihilation of one group of people.
- Pope Pius IX will address Modernism in his pontificate.

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Pope Pius IX

- Pope Pius IX (r. 1846 – 1878) reigned 32 years and addressed the problem of Modernism. He provided a firm foundation through difficult times.
- Early in his pontificate, Pope Pius IX expressed a desire to embrace the modern world. However, in 1848, political revolutions swept through Europe, affecting the Papal States.
- The pope witnessed a murder by a revolutionary, which forever remained in his memory and shaped his interaction with political and nationalist groups for the remainder of his pontificate (492).

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Pope Pius IX

- Regarding Modernism, Pope Pius IX published an encyclical *Qui Pluribus* in 1846. He taught that faith and reason are not in opposition, but complement each other: reason can be used to help lead one to faith, and faith answers questions outside the purview of science (493).
- In 1854, Pope Pius IX proclaimed the dogma of the Immaculate Conception of Mary. Four years later, Our Lady appeared to young Bernadette Soubirous at Lourdes, referring to herself as the Immaculate Conception.
- Pope Pius IX decided to combat the Modernist heresy with an encyclical calling for an ecumenical council (Vatican I) (493).

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The Modern Attack

- Read chapter 9 (pages 493 - 520)
- The First Vatican Council
- Suicide of Civilization
- Our Lady of Fatima
- Revolution and Persecution in Mexico
- Fascist Italy and Nazi Germany
- Pius XII

